

LAMPLIGHTER

15 Av
Va'etchanan
1046
3 August
5772/2012

PUBLISHED BY THE CHABAD HOUSE OF CAULFIELD

LIVING WITH THE TIMES

Nachas...

By Mordechai Wollenberg

This Shabbat, known as "Shabbat Nachamu," is the first of the seven "Sabbaths of Consolation." A special Haftora beginning "Console, console yourselves, My people" is read.

Our Sages explain the twofold use of the word "console": "[The Jewish people] committed a twofold sin...received a twofold punishment... and are likewise comforted twofold." Elsewhere our Sages comment, "Because its mitzvot (commandments) are doubled, so too are its consolations doubled."

Why this emphasis on the number two? How can a sin be twofold, anyway? Moreover, what is meant by the statement that the Torah's commandments are "doubled"?

The terms "twofold" and "double," refer to two different dimensions. Everything in a Jew's life - the Torah and its commandments, the destruction of the Holy Temple and our consolation - reflects this duality, for everything in the world is composed of both a physical and a spiritual component.

A Jew is a mixture of a corporeal body and spiritual soul, which together form a complete being. A Jew is considered whole when both aspects of his nature, body and soul, are working in tandem to serve G-d.

Mitzvot, too, are composed of these two dimensions.

Every mitzva contains a spiritual component - the intentions behind it - and a physical component - the way the mitzva is performed.

This is what our Sages referred to when stating that the Torah's mitzvot are "doubled"; similarly, the "twofold sin" committed by the Jewish people refers to the physical and spiritual aspects of their transgression.

Accordingly, the punishment which followed - the destruction of the Holy Temple - was both spiritual and physical. Had the destruction been limited to the physical stones of the Temple, the G-dly light and revelation it brought into the world would have continued as before. However, the Jewish people "received a twofold punishment," and were chastised with a concealment of G-dliness as well.

The Holy Temple itself reflected this duality. The Temple was a physical structure, possessing certain limited dimensions. Yet, the G-dly light with which it was illuminated was infinite in nature. Its destruction was therefore a double blow as it affected both of these aspects.

When the Holy Temple is rebuilt in the Messianic era our consolation will be doubled because it will encompass both dimensions: not only will the physical structure of the Temple be restored, but its G-dly revelation will also return.

This double measure of completion will be brought about by King Moshiach, who possesses a perfect "composite soul" containing all the souls of the Jewish people, and is therefore able to bring perfection to all creation.

(Adapted from Sefer HaSichot of the Rebbe, 5750, Vol. 2)

The first Jewish President of America was elected. Naturally, his first step was to call his Mother:

"Mama, I've won the elections, you've got to come to the inauguration!"

"I don't know. What would I wear?"

"Don't worry, Mama, I'm going to be president, I can send you a personal dressmaker".

"But I only eat kosher food".

"Mama, I am going to be the president, I can get you kosher food".

"But how will I get there?"

"I'll send Air Force One! The President can do these things! Just come mama".

"Ok, if it makes you happy."

The great day arrives and Mama is seated between the Supreme Court Justices and the Future Cabinet members. She nudges the gentleman on her right. "You see that boy, the one with his hand raised? His brother's a doctor!"

Yiddishe nachas is one of the most precious commodities we have. It is very hard to define nachas. Pride? A warm, glowing feeling? A feeling of satisfaction, of joy?

What is true *nachas*? When can we really feel that we have raised our children with the values that we cherish and kept Jewish continuity going? This week's Torah reading tells us-- education. Not just any education, Jewish education.

The *Shema* prayer, a fundamental prayer in Jewish liturgy, tells us, "You shall teach these words [Torah] to your children, *vedibarta bam..* (and speak of them)." The late Rabbi Isaac Bernstein, of Finchley United Synagogue in England, commented on the Hebrew phrase *bam* ("of them") used in the above quotation. The usual explanation is that it refers to the words of the Torah. Rabbi Bernstein offers an alternative explanation, that "them" could mean your children--"you shall teach Torah to your children." and subsequently "you shall speak [proudly] of them."

When we succeed in imparting our heritage to the next generation, we can truly take pride and speak of our children with glowing praise and *nachas*.

It does not happen by osmosis. Each of us has a responsibility to educate others in our rich shared heritage. If it is not your own children, why not somebody else's? Especially if you can help one who is unable, due to time or an absence of education on their own part, to take on this task. It is a gift whose effect will continue to last for generations to come.

When we see the next generation, our own children and others, carrying on the ways of their ancestors, we see that Judaism is not just alive but vibrantly alive and burning bright for the future generations. This is true, Jewish *naches*, pride.

Slice of LIFE

FOUR DAYS IN BRUSSELS

My name is Meir Zeiler. My business is manufacturing and selling velvet fabric. I live in Kiryat Malachi in the south of Israel and travel extensively around the world for trade fairs and exhibitions to market our products. For 25 years I made business or exhibition trips outside of Israel only after consulting with the Lubavitcher Rebbe and, thank G-d, I've experienced great success in these efforts.

During flights and exhibits there's plenty of free time, and I take advantage of it for the Rebbe's *Tefillin Campaign* [which began during the Six Day War in 1967]. When setting up exhibits I always arrange a small cubicle for myself to which I can invite Jews to put on *tefillin* conveniently, and drink light beverages if they wish. I've kept up this custom through the years, and in this too I've met success. Generally speaking, Jews relate to me as a solid businessman, and when they meet me personally, they discover someone proud of his Jewishness, with a full beard. I've always felt that in this way I'm able to add some holiness to the world.

In late 1994 we learned of an international textile exhibition to be held in Brussels for four days, two days of which coincided with Rosh HaShanah. That left one-and-a-half days for a presentation. I felt very uncertain about participating: the sum needed to set up a pavilion and pay the staff, plus hotel accommodations, would be in the vicinity of \$30,000.

In situations like this I always directed my questions to the Rebbe through Rabbi Binyamin Klein [one of the Rebbe's main secretaries], so once again I turned to him first for advice. Rabbi Klein's response was that the Rebbe always encouraged me to participate in exhibitions, and thank G-d I've always been successful. "Go along your time-proven path," he said. "For sure you'll succeed as you have until now."

I took the advice, got organized, and set out. Armed with an additional pair of *tefillin*, a *shofar*, a *Machzor*, and a stockpile of kosher food, we opened our exhibit in Brussels.

In the afternoon hours of erev Rosh HaShanah, we arranged to close our pavilion and adjust the curtain with a sign: Closed for the Jewish New Year, plus a notice that the stall would be closed for two days. As we were finishing, a man, who appeared to be about 70, accompanied by a woman (his wife, we presumed), came toward us.

As he became aware of the sign and the closed curtain, he looked angrily at my staff and yelled: "What! What's going on here? Who closes an exhibit for something as trivial as this? No one in 1994 relates seriously to Rosh HaShanah!" - his anger and volume increasing with each passing moment.

I came out from the pavilion when I heard all the noise outside, and introduced myself as the one in charge. "How can I help you?" I asked him.

I barely finished the sentence, when he exploded at me in a torrent of Yiddish: "Who on earth appointed you to close an exhibit because of some insignificant Jewish holiday?! In the world of the 90s who still believes in this lunacy! Days of Judgment? What we went through in Poland - myself, and my family who were destroyed on Rosh HaShanah in Auschwitz' ovens - confirms one thing only: There's no judgment; there's no judge! Drop this craziness! Throw it away! Leave your exhibit open, stay here, and let's sit down to do some business."

"I want to tell you something," I said to him, putting my hand on his shoulder. "There is a judgment, and there is a judge. Every last one of my family was also murdered in the Holocaust. But specifically doing this, closing on Rosh HaShanah - is my revenge against Hitler, on the Days of Judgment. And specifically because there is a judgment and a judge, I'm going to do yet another *mitzvah* and help you put on *tefillin*. Here, inside...."

That set him boiling again: "What! *Tefillin*? We left those back there. What worth, what point has any of this after the Holocaust?! How you waste your time...."

This time I cut him off. "Come. Let's talk," I told him. "I'll worry about my time. You saw I didn't react when you wasted my staff's time. Come. Nothing compares to putting on *tefillin* in the final hours before Rosh HaShanah, the Day of Judgment."

He is furious: "Forget it!" he bellows, but

he follows me inside nevertheless.

Finally we're standing alone in my cubicle, away from the crowd gathered around the exhibit. Suddenly he's compliant, like a child. He rolls up his left sleeve; I take the *tefillin* and start putting them on him, and he repeats after me word by word: *Baruch Atah...tefillin*.

When he starts reciting the *Shema Yisrael* prayer [which twice mentions the commandment of *tefillin*], I turn away for a moment to answer a phone call from abroad. In the middle of the conversation I see him from the corner of my eye break down crying like a child, his whole body shaking. Then he stops. He can't finish the *Shema*, and sits down completely drained, stammering, "I can't...I can't." He's sobbing, "It's too much...I can't anymore," and his hand moves over his heart.

It was a while before he calmed down. Someone brought him some cold water to wash his face, and a cup of tea. His wife, standing by him the whole time, was stunned, speechless; the crowd surrounded us, staring, tense.

When he was composed I asked him what he did, what brought him to the exhibit. He told me his name was Lieberman, and said that at the age of 18 he had gone through the Holocaust. He managed to survive, and reach Chile, where the Jewish community put him back on his feet. But he fled from anything with the faintest scent of Judaism.

"For 55 years I've avoided all this," he said. "I raised a small family, and didn't worry about passing along any Jewish values. I live in an exclusive gentile area. I built up a fish canning factory, and I'm quite successful in production and marketing."

"A few days ago the strangest feeling came over me. I felt a need, an internal push, to do something, that I couldn't explain to myself. Without a great deal of thought, I decided to take a trip, and try my hand at opening some new business. I haven't any idea at all how I wound up at this exhibition, and I have no explanation why I put on *tefillin*...."

He finished speaking, and disappeared into the milling crowds. I stood there, awed by the Divine Guidance that takes a Jewish fish merchant from a deep abyss in Chile all the way to a Brussels textile exhibit - to wake up his Jewish spark, and put on *tefillin*.

Published by **The Chabad House of Caulfield** in conjunction with the **Rabbinical College of Australia and N.Z.**

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ISSUE 1046

MOSHIACH MATTERS

Each month, the fullness of the moon reflects a state of completion in the fundamental service connected with that month. In regard to the present month, its very name Menachem Av, points to a connection with Moshiach, who will be named Menachem, "the comforter." Similarly, our Sages describe Tisha B'Av as the day on which Moshiach was born, i.e., the day on which his spiritual source is endowed with additional power. Thus the Fifteenth of Av is a time when the potential for redemption reaches a state of completeness. (*The Lubavitcher Rebbe, 16 Av, 5751-1991*)



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

15th of Menachem Av, 5725 [1965]

To All Participants in the Dedication Exercises at Camp Gan Israel Linden, Michigan

This is to convey my prayerful wishes to all of you, and particularly to the families of the distinguished friends of the camp who will be honoured on this occasion. The memorial to the late Zeev Hordes, as well as the other distinguished Jews whose memory will be honoured, will surely provide visible symbols for their families and friends, to inspire and stimulate them to ever greater accomplishments.

I have chosen the 15th of Av as the date of this letter because of its special significance and also because of its proximity to the day of these dedication exercises.

Our sages tell us that the 15th day of Av was a very joyous festival in the olden days, especially for the younger generation, with particular emphasis on the religious ideals and values of our Jewish way of life.

Coming so soon after Tisha B'Av, the radical transition from a mood of sadness to that of joy is doubly significant. Firstly, it signifies that any sad interlude in Jewish life is only transitory, and is based on the principle of "descent for the purpose of ascent." In other words, any and all sad events in our history which are commemorated on the few sad days on our calendar, are backwards steps which are necessary for a greater forward leap.

Secondly, that the very transition from sadness to gladness intensifies the joy, and adds real quality to it, which could not be appreciated otherwise.

The message of these days is best applied in the efforts on behalf of our Jewish youth. All too often we hear about the "lost generation," or our "lost youth." It is therefore most gratifying to see your efforts to provide true guidance, direction and inspiration to the younger generation in your community and your environs. Your efforts have, with G-d's help, been fruitful in the past; I hope and pray they will continue in a growing measure of success in the future.

15th of Menachem Av, 5735 [1975]

I was pleased to receive the report about your activities, and may G-d grant that they should continue and expand with much hatzlocho [success].

In the present days, having concluded the Three Weeks, which are connected with sad events of the destruction of the Beis Hamikdosh [Holy Temple], and having entered the period of the Seven Weeks of Consolation, which bring us the good tidings of the forthcoming Geulah [Redemption] and restoration of the Beis HaMikdosh - every action which is connected with the strengthening of Yiddishkeit [Judaism] in general, and with the special Mitzvah [commandment] campaigns - notably those most pertinent to Jewish women: candle-lighting, kashrus, and taharas hamishpocho [family purity] - in particular, is especially significant.

For as mentioned in the well-known prayer "Umipnei Chataeinu," the only cause of the sad events of the past, the destruction and exile, was the neglect of Torah and Mitzvos. Therefore, through rectifying and removing the cause, the effect will also be removed. This is why every activity to spread Yiddishkeit is so vital, especially the efforts to provide the right influence and proper chinuch [education] for Jewish daughters, since this is the way to raise generation after generation of fully committed Torah-true Jewish families, in an endless chain reaction.

I send my prayerful wishes to each and all participants in these endeavours, which are at the same time a wide channel to receive G-d's blessings also in all personal needs.

May G-d grant that you should have good news to report in all of the above.

CUSTOMS CORNER

In the wake of the incident of the "Spies," G-d decreed that the entire generation would die out in the desert. After 38 years of wandering through the wilderness the dying finally ended, and a new generation of Jews stood ready to enter the Holy Land. It was the 15th of Av in the year 2487 from creation (1274 BCE).

In ancient Israel, it was the custom that on the 15th of Av "the daughters of Jerusalem would go out in borrowed linen garments (so as not to embarrass those without beautiful clothes of their own)... and dance in the vineyards" and "whoever did not have a wife would go there" to find himself a bride (Talmud, Taanit 31a).

Because of the joyous events which occurred on this day, our sages regarded the 15th of Av to be one of the two most auspicious days on the Jewish calendar (the other being Yom Kippur). Nevertheless, no special celebrations are ordained by Halacha, other than the omission of the *tachnun* (confession of sins), as is the case with all festive dates.

A WORD

from the Director

This Shabbat is Shabbat Nachamu, Sabbath of rejoicing. We are hopeful that G-d will console us for the destruction of the Holy Temple and Jerusalem. The Haftora portion for this week and the next six weeks reflects this theme of consolation.

This Shabbat is known by the special name of "Shabbat Nachamu" because we read the Haftora portion which begins, "Nachamu, nachamu ami - Console, console My people."

Our Sages have taught that it is significant that there are seven Haftora portions of consolation. The first consolers are the tzadikim trying to comfort Jerusalem upon her loss. But she will not be comforted. The second, is the patriarch Abraham. Again, the city will not be consoled. Next is Isaac, then Jacob and then Moses. Each time the city will not be consoled. The sixth Haftora is Jerusalem's plea for consolation and finally, G-d Himself, consoles the Holy City.

According to the Midrash, the reason why the word "console" is repeated twice is that G-d is comforting us for the destruction of the first Holy Temple and also for the second Holy Temple. G-d's consolation and our comfort lies in the fact that G-d has promised us that there will be a third Holy Temple, greater than the first two. This will take place through Moshiach in the Messianic Era as the Rambam writes: "In the future time, the King Moshiach will arise and renew the Davidic dynasty, restoring it to its initial sovereignty. He will rebuild the Beit HaMikdash and gather in the dispersed remnant of Israel."

This year may we merit to have the true consolation which G-d has promised us all these years with the coming of Moshiach and the rebuilding of the Holy Temple.

J. I. Guterlich

IT HAPPENED

Once...

THE TEFILIN OF THE OHR P'NEI MOSHE

A certain rabbi in Russia owned a pair of *tefilin* that had been written by Rabbi Moshe of Peshevarsk. It is known that Rabbi Moshe wrote every word of *tefilin* in holiness and purity, so every existing pair is considered extremely valuable.

One day, as a *sofer* [writer of Torah, *tefilin* and *mezuzah* scrolls] at the request of the rabbi was inspecting the *tefilin*, he noticed a letter that seemed to be broken off, as though unfinished. The rabbi asked the scribe to complete the letter so that the *tefilin* would not be invalid, but the *sofer* said he could not touch his quill to *tefilin* scrolls written by the Rebbe of Peshevarsk. The rabbi then brought the *tefilin* to another scribe with the same request. This *sofer*, too, declined.

In desperation, the owner of the *tefilin* finally took them to a *sofer* without telling him who had written them. When the *sofer* dipped his quill in ink and extended his hand to repair the letter, a book suddenly flopped out of the nearby bookcase, landing on the scroll of *tefilin* that lay spread out before him and covering it with dust.

Those present were startled. But this was nothing compared to the amazement they felt when they picked up the book. After brushing away all the dust from the *tefilin* parchment, they saw that the seemingly broken letter was actually complete!

But even that astonishment paled beside the emotion they felt when, about to replace the book that had fallen, they discovered that it was none other than the famous *Ohr P'nei Moshe*, written by Rabbi Moshe of Peshevarsk himself!

Biographic note:

Rebbe Moshe of Peshevorsk (1720 12 Tevet 1806) was the predecessor of the Peshevorsk dynasty (which since 1956 has been based in Antwerp). He was held in high esteem by the brothers R. Elimelech and R. Zusha, and many other chassidic giants. It is said of him that Rabbi Moshe Alshich often appeared to him and taught him Torah. He was famous for the perfection and purity of the Torah, *tefilin* and *mezuzah* scrolls that he scribed, which were eagerly sought after and are extremely valuable. He is the author of the acclaimed *Ohr Penei Moshe*, commentary on the Five Books of Moses and the five Megillot, and a subsequent volume on the Talmud.

WILL POWER TO LIVE

Once, while feeling ill, Rabbi Benzion Halberstam, a previous *Bobover Rebbe*, consulted a doctor in Vienna. As he sat in the waiting room he smoked a Havana cigar. His followers regularly provided them for him, knowing that the Rebbe enjoyed them. When the doctor entered the room and saw the Rebbe smoking, he told him, "Herr Rabbiner, smoking is not healthy for you!"

The Rebbe put his cigar into a nearby ashtray and followed the professor inside. When the examination was finished, he put on his coat and was about to leave. The doctor hurried after him, calling, "Herr Rabbiner! Your cigar!"

The Rebbe turned to him and asked, "What do you mean?"

"Your cigar -- you have forgotten to take it."

"Not really," the Rebbe replied. "I don't smoke."

The professor was dumbfounded. The Rebbe explained that the moment the doctor told him that smoking was unhealthy -- a fact which he had not known -- he put the cigar down and would never touch one again. He was surprised at the doctor's incredulity.

"How is it possible to smoke after hearing it is not healthy?" he asked.

For his part, the doctor was amazed that a person who had smoked for so long could quit so abruptly, without any difficulty. The Rebbe did not understand the doctor's surprise.

"The Torah," he explained, "commands us, '*Venishmartem meod lenafshotechem*' [You shall take care exceedingly of your lives' -- Deut. 4:15]. I must obey this command to guard my health, just as I must obey any other command in the Torah."

Biographic note:

Rabbi Ben Zion Halberstam of Bobov (1874- 4 Menachem Av 1941), was born in Bikofsk in 1874 to his father Rabbi Shlomo Halberstam (1847-1905), the first Rebbe of the dynasty. At age thirty-one he succeeded his father as Rebbe of Bobov. He wrote a commentary on the Torah called *Kedushas Tzion*. Rabbi Ben Zion was murdered by the Nazis in 1941. He was succeeded by his son Rabbi Shlomo Halberstam (1907-2000), who rebuilt Bobov in the United States.

Thoughts THAT COUNT

"At that time, saying" (Deut. 3:23)

Moses beseeched G-d that in later generations - "at that time" - when the Jews will find themselves in the depths of exile, unable to even muster up the proper intentions before praying and only capable of uttering the words, their prayers should be acceptable before G-d. (*The Amshinover Rebbe*)

"Keep therefore and do them, for this is your wisdom and your understanding in the eyes of the nations" (Deut. 4:6)

Some people mistakenly think that wisdom and understanding are unnecessary requirements for fearing G-d, and that any fool can do so easily. In truth, however, a great deal of wisdom and intelligence is necessary to be able to keep the Torah properly. (*Rabbi Moshe Chafetz*)

"Take good care of your souls" (Deut. 4:15)

One must not abuse or neglect the physical body, for "a small defect in the body creates a large defect in the soul." (*The Mezeritcher Magid*)

CANDLE LIGHTING: 3 AUGUST 2012

BEGINS	ENDS
5:16MELBOURNE	6:16
5:17ADELAIDE	6:15
5:02BRISBANE	5:57
6:23DARWIN	7:13
5:00GOLD COAST	5:55
5:24PERTH	6:20
4:59SYDNEY	5:56
5:05CANBERRA	6:03
5:00LAUNCESTON	6:02
5:19AUCKLAND	6:18
5:10WELLINGTON	6:12
4:56HOBART	5:59
4:58BYRON BAY	5:53



CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

PARSHAS VA'ETCHANAN
16 AV • 4 AUGUST

FRIDAY NIGHT:	CANDLE LIGHTING:	5:16 PM
	MINCHA:	5:25 PM
	KABBOLAS SHABBOS:	6:00 PM
SHABBOS MORNING:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:51 AM
	MINCHA:	5:15 PM
	SHABBOS ENDS:	6:16 PM
WEEKDAYS:	SHACHARIS MON-FRI:	9:15 AM
	MINCHA:	5:25 PM
	MAARIV:	6:15 PM